

A  
**PROTESTANT'S**  
**Resolution :**

Shewing his

**REASONS**  
Why he will not be a  
**PAPIST.**

**DIGESTED**  
Into so Plain a Method of  
Question and Answer, that an  
ordinary Capacity may be able  
to defend the Protestant Reli-  
gion, against the most cunning  
Jesuit, or Popish-Priest.

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*—Be ready to render a reason of  
the hope that is in you, 1 Pet. 3. 5.*

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**The Nineteenth Edition.**

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**L O N D O N :**

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A  
**PROTESTANT'S**  
 Resolution, &c.

-Question.

**H**OW many Religions are there in the World?

*Answer.* Principally Four.

*Qu.* Which are they?

*Ans.* { Pagan,  
 Jewish,  
 Mahometan,  
 Christian.

*Q.* Of which of these Religions are you?

*A.* Of the Christian Religion.

*Q.* How many Parties lay claim to the Christian Religion?

*A.* Two principally.

*Q.* Which be they, and how are they called?

*A.* The Papist and the Protestant.

*Q.* Of which of these Parties are you?

*A.* Of the Protestant.

*Q.* What understand you by a Protestant?

*A.* One who takes part with those who formerly protested against the Errors and Corruptions of the Church of Rome.

*Q.* What are those Errors?

*A.* They are very many: I am ready to give an Account of some of their principal ones.

*Q.* What

*Q. What is the first Error?*

*A.* In that they forbid the Bible to be read in the vulgar Tongue.

*Q. What is your Opinion in this thing concerning the Scriptures?*

*A.* The Scriptures were written for the use of the common People, and therefore should be translated into known Tongues.

*Q. To what end?*

*A.* That they may be heard, read, and understood of all.

*Q. How prove you that?*

*A.* Because the Lord frequently commands the reading of the Scriptures by the People, and solemnly charges the reading of them to the People.

*Q. Where is the Command?*

*A.* Deut. 31. 11. Thou shalt read this Law before all Israel in their hearing. John 5. 39. Search the Scriptures, for in them ye think ye have eternal Life. Acts 15. 21. Moses hath in every City them that preach him, being read in the Synagogue every Sabbath-day. Eph. 3. 4. Whereby when ye read, ye may understand my knowledge in the mystery of Christ. Col. 4. 16. When this Epistle is read amongst you, cause that it be read also in the Church of the Laodiceans, and that ye also read the Epistle from Laodicea, 1 Thes. 5. 27. I charge you by the Lord that this Epistle be read unto all the holy brethren. Rev. 1. 3. Blessed is he that readeth, and they that hear the words of this Prophecy.

*Q. What*

*Q. What is a 2d Error of the Papists ?*

*A.* Their receiving unwritten Traditions, with equal respect and reverence, as we receive the holy Scriptures.

*Q. Wherein lieth the evil of this Opinion ?*

*A.* In this namely, in making Traditions of men equal in dignities & authorities with the express Revelation of God.

*Q. What is your Opinion in this matter ?*

*A.* That the Scriptures in themselves are a full, sufficient, and perfect Rule.

*Q. How prove you this ?*

*A.* Because it containeth all things that are necessary for men to believe, & do in order to eternal Life, *1st. 8. 20.* To the law, and to the testimony, if they speak not according to this word, it is because there is no light in them. *Joh. 20. 31.* These are written, that ye may believe, that Jesus is the Christ, the Son of God, and that believing, ye might have Life through his Name. *Gal. 1. 8.* Though an Angel from Heaven preach any other Gospel, than that which we have preached unto you, let him be accursed. *Eph. 2. 20.* Built upon the foundation of the Apostles and Prophets. Jesus Christ himself being the chief corner-stone. *2. Tim. 3. 16. 17.* From a Child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith, which is in Christ Jesus. That the Man of God may be perfect, thoroughly furnished ( *manag. perfected* ) unto all good works.

*Q. What*



Q. What is a 3d Error of the Papists?

A. That we are to believe the Scriptures upon the sole Authority of the Church:

Q. Wherein lieth the evil of this Opinion?

A. It lieth in this, namely, That Men being liable to mistakes, may lead me into Errors, so that I can never be sure, that what I take as my Rule, is indeed that right one of God's prescribing. Therefore the testimony of the Church cannot be the only or chief reason of our believing the Scripture to be the Word of God. Eph. 2. 20. Built upon the foundation of the Prophets and Apostles, Jesus Christ himself being the chief corner Stone. 1 Thes. 2. 13. For this cause thank we God without ceasing, because when ye received the Word of God, which ye heard of us, ye received it not as the Word of men, but (as it is in truth) the Word of God, which effectually worketh also in you that believe.

Q. What then is the chief Reason of our belief of the Scriptures?

A. The Testimony of the Spirit of God, in the Word it self, witnessing it to be of God, Ps. 119. 105. Thy Word is a Lamp unto my Feet, and a Light unto my Path. Prov. 6. 23. The Commandment is a Lamp, and the Law is Light, Heb. 4. 12. The Word of God is quick and powerful, and sharper than any two-edged Sword, piercing even to the dividing asunder of Soul and Spirit,

and of the Joints and Marrow, and is a  
discerner of the thoughts and intents of  
the Heart, 2 Peter, 1. 19. We have also  
a more sure Word of Prophecy; where-  
unto you do well that ye take heed, as  
unto a Light that shineth in a dark  
place, until the Day dawn, and the  
Day-Star arise in your Hearts.

Q. What is a 4th Error of the Papists?

A. In asserting the Infallibility of their  
Pope and Church, and that every Man  
must submit his Faith and Conscience  
to them.

Q. Do the Papists any where assert this?

A. Yes: And Bellarmine in particu-  
lar layeth down this Position, That if  
the Pope commands the practice of  
Vice; and forbids virtuous Actions, the  
Church is bound to believe Vices to be  
good, and Virtues to be bad, *Bel. de  
Ponif. Rom. Lib. 4. Cap. 5.*

Q. What is the Protestant Belief in this  
matter?

A. That there is no humane, supream,  
infallible Judge in the Church of God,  
to whom all Christians are obliged to  
submit their Faith and Conscience in all  
matters of Religion.

Q. How prove you that?

A. From three Reasons; 1. Because it  
is a greater Authority than the Apo-  
stles did ever claim, 2 Cor. 12. 29. *For  
that we have domination over your Faith,  
that we helpers of your Joy; for by Faith  
ye stand.* 2. Ec.

( 7 )  
2. Because it is contrary to Christ's Command concerning tryal of Doctrin, 1 Pet. 3. 15. Be ready always to give an answer to every Man that asketh you a reason of the Hope that is in you, 1 John, 4. 1. Believe not every Spirit, but try the Spirits whether they are of God.

3. Because as to matter of fact, Guides and Teachers have caused the People to sin in following them, Exod. 32. 5. 31. When Aaron saw it, he built an Altar before it, and Aaron made Proclamation, and said, To morrow is a feast to the Lord, v. 31. And Moses returned unto the Lord, and said, Oh, this People have sinned a great sin, and have made them gods of gold. Isa. 3. 12. O, my people, they which lead thee, cause thee to err, and destroy the way of thy paths. Mar. 23. 3. Do not ye after their Work, for they say and do not.

Q. What is a 3<sup>d</sup> Error of the Papists?

A. That the Pope is Universal Head of the Church.

Q. What is the Protestant Belief in this matter?

A. We deny that there is any such visible Head, therefore the Pope cannot be so.

Q. How prove you that?

A. Because neither our Creed, nor the sacred scriptures have revealed any such thing to us.

Q. Whom then do the Protestants affirm to be universal Head of the Church?

A. Jesus Christ, and him only.

A 4

Q. How

(8)  
Q. How prove you that?

A. because the Scriptures reveal it, Psal. 2. 6. I have set my King upon my holy hill of Sion. Ezech. 2. 25. And have put all things under his feet, and gave him to be the head over all things to the Church.

Q. What is a 6th Error of the Papists?

A. That Kings and Emperors, with their respective Subjects, are at the Pope's disposal in general, and particularly, that the Persons and Estates of the Clergy are not under the Power of the Civil Magistrate.

Q. What is the Protestant's Belief?

A. That Kings and Emperors are not properly subject to the Pope, nor hath the Pope any Power to absolve any of their Subjects from their Allegiance.

2. That even the Clergy are subject to secular Princes, and their Bodies and Estates under their Government.

Q. How prove you that?

A. Because they are in the number of those on whom the Scripture chargeth Subjection, Rom. 13. 1. Let every Soul be subject to the higher Powers, Tit. 3. 1. Put them in mind to be subject to Principalities and Powers, to obey Magistrates; 1 Pet. 2. 13. 14. 15. Submit yourselves to every Ordinance of Man for the Lord's sake, whether it be to the King, as Supreme, or unto Governours, as unto them that are sent by him for the Punishment of evil doers, and for the Praise of them that

do well : For so is the Will of God, that  
with well-doing, ye may put to silence the  
ignorance of foolish Men.

Q. What is a 7th Error of the Papists ?

A. That the Pope of Rome is next un-  
der Christ.

Q. What say the Protestants ?

A. That he is Antichrist, because none  
have more the Mark of Antichrist than  
he.

Q. How prove you that ?

A. Because no Antichrist can do worse  
things than he, 2 Theſ. 2. 3, 4, 9, 10.  
That day shall not come, except there  
come a falling away first, and that man  
of sin be revealed, that son of perdition,  
who opposeth and exalteth himself a-  
bove all that is called God, or is worship-  
ped ; so that he as God, sitteth in the  
Temple of God, shewing himself that  
he is God, v. 9. Even him whose com-  
ing is after the working of Satan with  
all power, and signs, and lying wonders,  
v. 10. And with all deceivableness of  
unrighteousness in them that perish,  
Rev. 13. throughout.

Q. What is an 8th Error of the Papists ?

A. That the Protestants are Hereticks  
for separating from them.

Q. What say the Protestants to this ?

A. They say, That it being granted,  
that the Protestants did separate from  
the Church of Rome, yet that they did  
it upon just Grounds.

Q. How do you prove that ?

A. Be-

**A.** Because they did it for the sake of Christ, and the Purity of Religion, for which reason they are commanded so to do, 2 Cor. 6, 15, 16, 17, 18. What concord hath Christ with Belial? Or, what part hath he that believeth with an Infidel? What agreement hath the Temple of God with Idols? Ye are the Temple of the living God; Wherefore come out from among them, and be ye separate, saith the Lord; and touch not the unclean thing, and I will receive you, and I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

**Q.** What was there in the Romish Religion that occasion'd their Separation?

**A.** In that it was a Superstitious, Idolatrous, Damnable, Bloody, Traiterous, Blind, Blaspheinous Religion.

**Q.** But what do you say, their Separation being Granted? Do they not Grant their Separation.

**A.** They need not; for the Church of Rome, more properly Separated from them, than they from the Church of Rome, in that they broke off from the Foundation of the Apostle's Doctrine, which the Protestants retain, still holding the Head, the Papists having separated them from their Company, and cast them out for the Son of Man's sake, Luke, 6, 22.

**Q.** What is a 9th Error of the Papists?

**A.** That the Church of Rome is the only true Church.

**Q.** What



Q. What say the Protestants to this?

A. We deny it.

Q. Why?

A. Because the Roman Church agrees not with a Definition of a true Church.

Q. What is the true Church?

A. The true Church is an Universal Congregation, or Fellowship of God's faithful elect People, built upon the foundation of the Apostles and Prophets, Jesus Christ being the chief corner-stone.

Q. What are the Marks of a true Church?

A. Such as these: Pure and sound Doctrine preached, the Sacraments administered according to Christ's Institution, the right Use of Ecclesiastical Discipline, Joh. 10. 4. The sheep follow him for they know his Voice, Ep. 5. 26. That He might sanctify, and cleanse it with the washing of Water by the Word.

Q. What is a both Error of the Papists?

A. Their praying to Saints and Angels.

Q. What is the Protestant's Opinion in this matter?

A. That praying to Saints and Angels, is a dangerous corrupting of holy Worship, & abominable in the sight of God.

Q. How prove you that?

A. It is absurd and ridiculous.

1. They being not capable to hear our Prayers: Abraham is ignorant of us, Isa. 63. 16.

2. In that they cannot be sure they are all real Saints to whom they pray; nay, we know the Pope hath canoniz'd many wicked Men.

3. It

3. It hath no Warrant from the Word of God, but forbidden, *Mat. 4. 10. Him only shalt thou serve.*

4. It is Idolatrous.

5. It is injurious to the Mediatory Office of Christ, *1 Tim. 2. 5.* There is one God, and one Mediator between God and Man, the Man Christ Jesus, *1 John. 2. 1.* If any man sin, we have an advocate with the Father, Jesus Christ the righteous.

6. Angels refuse it, *Rev. 22. 9.* See thou do it not, for I am thy fellow-servant.

*Q. What is an 11th Error of the Papists?*

*A. Their Doctrine of Purgatory.*

*Q. What do you understand by Purgatory?*

*A. A place wherein Saints are purged after this life, that were not fully purged here; so the intent they may enter purer into Heaven, *Bellarmin. de purg. lib. 2. c. 6.**

*Q. What is the Protestant's Relief concerning Purgatory?*

*A. That as there is no such place, so the belief of it is dangerous and groundless.*

*Q. How prove you that there is no such place?*

*A. From *Rev. 14. 13.* Blessed are the dead, that dye in the Lord; from henceforth: for they rest from their Labour.*

*Q. Why is it dangerous and groundless?*

*A. 1. Because there is no ground for it in Scripture. 2. Because they that belong to God, can be nowhere afflicted; but He is afflicted with them, *Is. 63. 9.**

In

In all their affliction, he was afflicted. 3. Because it denies the fulness of Christ's Satisfaction. 4. Because hereby the horrid nature of Sin is lessen'd. 5. Because the Saint's Confidence and Comfort is hereby impaired. The desire that St. Paul hath to be dissolved, is, that he may be with Christ, *Phil. 1. 23.*

*Q. What is a 12th Error of the Papists ?*

*A. That some Sins are venial.*

*Q. What is the Protestants Belief in this Point ?*

*A. That no Sin is in its own nature venial, but every Sin is deadly, and deserves eternal Damnation, Deut. 27. 26. Cursed is every one that continueth not in all things written in this Law to do them. Ezek. 18. 4. The Soul that sinneth, it shall die, Rom. 6. 23. The Wages of Sin is Death, Jam. 2. 10. Who-soever shall keep the whole Law, and offend in one Point, is guilty of all.*

*Q. What is a 13th Error of the Papists ?*

*A. Their Doctrine of Merit.*

*Q. What is the Protestant's Opinion in this thing ?*

*A. That the Reward of Good Works is not deserved by them that receive it.*

*Q. How prove you that ?*

*A. 1. Because Good Works are rewarded meerly out of Mercy and Grace. Psa. 62. 12. Unto thee, O Lord, belongeth Mercy, for thou renderest to every Man according to his Work, Rom. 11. 6. If by Grace, then is it no more of Works,*

otherwise Grace is no more Grace: but if it be of Works, then it is no more Grace, otherwise Work is no more Work. Tit. 3. 5. Not by Works of Righteousness which we have done, but according to his Mercy he saved us, 1 Pet. 1. 13. Hope to the end for the Grace that is to be brought unto you at the Revelation of Jesus Christ. 2. Because eternal Life is the Gift of God. Luke 12. 32. It is your Father's good pleasure to give you the Kingdom, Rom. 6. 23. The Gift of God is eternal Life. 3. Because Believers owe all to God, therefore can merit nothing from him, Luke 17. 10. When ye have done all that you can, say that ye are unprofitable Servants. We have done that which was our Duty to do. 1 Cor. 4. 7. What hast thou, that thou didst not receive? Now if thou didst receive it, why dost thou Glory as thou hadst not received it, 1 Cor. 6. 19. Ye are not your own. Phil. 2. 13. It is God that worketh in you both to will and to do of his good pleasure.

*Q. What is a 14th Error of the Papists?*

*A. Their Works of Supererogation.*

*Q. What say the Protestants to this?*

*A. That they who in their obedience attain the greatest degree, fall short of much which in duty they are bound to do, much less can they do more, or have any Oyl to spare wherewith to help others, Mat. 25. 9. The wise answered, not forasmuch as there be not enough for us and you.*

*Q. What*

*Q. What is every Man bound to do ?*

*A. To full Conformity in the whole Man to the righteous Law of God.*

*Q. Is not this to be under the Law, and not under Grace ?*

*A. Believers are not under the Law as a Covenant of Works, but as a Rule of Life. Mat. 17. Think not that I am come to destroy the Law, or the Prophets : I am not come to destroy, but fulfill : Rom. 7. 12, 22. The Law is holy, and just, and good ; v. 23. I delight in the Law of God after the inward Man.*

*Q. May not Saints do more good than they have need of for themselves ?*

*A. No ; When you have done all that is commanded, say, you are unprofitable Servants, Luke 7. 10.*

*Q. What is a 15th Error of the Papists ?*

*A. Their corrupting the Doctrine of Justification.*

*Q. Wherein do they corrupt it ?*

*A. They tell us we must be justified by our own Righteousness, and that a perfect Righteousness within us.*

*Q. What mean they by a perfect Righteousness within ?*

*A. Any degree of Charity, is their Righteousness in perfection.*

*Q. What is the Protestant Doctrine concerning Justification ?*

*A. That Believers are justified freely by the Grace of God, whereby he accepteth them as righteous, only for the righteousness of Christ imputed to them.*

Q. Now prove you that ?

A. By these Scriptures, Rom. 3. 24. Being justified freely by his Grace, thro' the Redemption that is in Jesus Christ, ch. 5. 8, 9. God commendeth his Love towards us, in that while we were yet sinners, Christ died for us. Much more then now being justified by his Blood, we shall be saved from Wrath through him. Ch. 10. 3. They being ignorant of God's Righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God, Eph. 1. 6, 7. To the praise of the glory of his Grace, wherein he hath made us accepted in the Beloved: In whom we have Redemption through his Blood, the forgiveness of Sins, according to the riches of his Grace.

Q. What is a 16th Error of the Papists ?

A. Their worshipping of Images.

Q. What is the Protestant's Belief ?

A. That it is not lawful to make Images of God ; nor to direct our Worship to an Image, or by the help of an Image : or to give religious worship to any Creature ; Mat. 4. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve. Rev. 19. 10. See thou do it not, I am thy fellow-servant, and of thy Brethren.

Q. What is a 17th Error of the Papists ?

A. Their Preaching and Praying in an unknown Tongue.

Q. What saith the Protestants ?

A. That publick Prayer is not to be made in an unknown Tongue, but in such



2. Language as is understood by the common people.

Q. What mean you by Prayer?

A. Confession of Sin, Petition for Grace, Intercession for others, and Giving of Thanks.

Q. Why must we not pray in an unknown Tongue?

A. Because it cannot be to Edification. 1 Cor. 14. 26. Let all things be done to edifying, v. 16. How shall he that occupieth the room of the unlearned, say Amen at thy giving of Thanks, seeing he understandeth not what thou sayest?

Q. Why may we not Preach in an unknown Tongue?

A. 1. For the same reason, v. 2. Because it is not to Edification, & is mainly against the Word of God, 1 Cor. 14. at the beginning. 2. Because it is against the Custom of the primitive Church, to have publick Prayer or Preaching, or Administration of the Sacraments in a Tongue not understood by the People. 3. Because the Original Tongues are not known to all the People who have right unto, and Interest in the Scriptures, and are commanded in the fear of God to read and search them.

Q. What is an 18th Error of the Papists?

A. Their Doctrine of Indulgences.

Q. What do the Papists mean by their Indulgences?

A. An Absolution from the Guilt of Punishment, by the Satisfaction which

are contained in the Church-Treasury.

*Q. What is the Protestants belief in this matter?*

*A.* That Papal Indulgences are the worst of Cheats, and abominable Injuries to Christ and Christians.

*Q. How prove you that?*

*A.* 1. Because there is no pardon of Sin, but by the Mercy of God, through the Blood of Christ, Rom. 5. 1. Being justified by Faith, we have Peace with GOD through our Lord Jesus Christ, Eph. 1. 7. In whom we have Redemption through his Blood, the forgiveness of sins, according to the riches of his Grace. 2. Because there is no such thing in Scripture that the Merits of one Saint should be able to make Satisfaction for the Sins of another. 3. It is most Injurious to Christ, who needeth not any Merits of Saints to be added to his Satisfaction: For by one Offering he hath perfected for ever them that be sanctified. Heb. 10. 14.

*Q. What is a 19th Error of the Papists?*

*A.* Their forbidding Priests to marry.

*Q. What do they speak of Marriage it self?*

*A.* They do not forbid all Marriage, but speak disgracefully and contemptuously of it.

*Q. What say the Protestants in this matter?*

*A.* That the Popish Doctrine forbidding to Marry, is devilish and wicked Doctrine.

*Q. How*

Q. How prove you that?

A. 1. Because it is that which God not only alloweth, but in some Cases commandeth, making no Exception of the Clergy from others, Mat. 19. 11. All Men cannot receive this saying, save they to whom it is given. 1 Cor. 7. 2. To avoid Fornication, let every Man have his own Wife. chap. 9. 5. Have we not power to lead about a Sister, a Wife, as well as other Apostles, and as the brethren of the Lord, and Cephas? 1 Tim. 4. 3. 7. A Bishop must be blameless, the Husband of one Wife. Tit. 1. 6. If any be blameless the Husband of one Wife, having faithful Children, Heb. 13. 4. Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. 2. Because it leads to much Lechery and Villany, as Fornication, Adultery, Incest, Sodomy, Murder, &c. Because this Doctrine is a Badge of Antichrist, 1 Tim. 1. 3. The spirit speaketh expressly: that in the latter times some shall depart from the Faith: giving heed to seducing spirits, and doctrines of Devils. v. 3. Forbidding to Marry.

Q. What is a 10th Error of the Papists?

A. Denying the Doctrine of Assurance.

Q. What says the Papists of it?

A. That a Believers Assurance of the Pardon of his Sin, is a vain and ungodly Confidence.

Q. What is the Protestants belief in this matter?

A. That

**A.** That it is not only our Priviledge that we may, but our Duty to labour after Assurance that our Sins are pardoned, 2 Pet. 1. 10. Give diligence to make your Calling and Election sure; for if ye do these things, ye shall never fall.

**Q.** How doth it appear to be our duty?

**A.** 1. From the nature, use, and end of the holy Scriptures, which are a good foundation of assurance, Rom. 15. 4. Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope. 2. From the nature of Conscience, and its power, 1 John 3. 19, 20, 21. Hereby we know that we are of the truth, and shall assure our hearts before him; For if our hearts condemn us, God is greater than our hearts, and knoweth all things; if our hearts condemn us not, then have we confidence towards God. 3. Because it hath been attained by others, as Job, David, Paul, &c. 4. Because God hath appointed Ordinances, that Believers may have Assurance.

**Q.** What is the One and Twentieth Error of the Papists?

**A.** Their Doctrine of seven Sacraments.

**Q.** What is a Sacrament?

**A.** A Sacrament is an Ordinance of Christ, consisting of visible Signs, representing, sealing, and applying Christ, and the benefits of the new Covenant to Believers.

**Q.** How

*Q. How many Sacraments are there in the New Testament?*

*A. Only two, viz. Baptism, and the Lords Supper.*

*Q. Which are those other five that the Papists have added?*

*A. 1. Confirmation, 2. Extreame Unction. 3. Matrimony. 4. Holy Orders. 5. Pennance.*

*Q. Why may not these five be Sacramental as well as the other two?*

*A. 1. Because there are not sufficient parts in any of them to make a Sacrament. Prov. 30. 6. Add thou not unto his words, lest he reprove thee, and thou be found a lyar. 2. Because there are no parts of a Sacrament in any of these, but what is included in Baptism and the Lords Supper.*

*Q. What is the 22d Error of the Papists?*

*A. The Doctrin of Transubstantiation.*

*Q. What do they understand by Transubstantiation?*

*A. That by the Consecration of the Bread and Wine, there is made a Conversion of the whole Substance of the Bread into the Substance of the Body of Christ, and of the Wine into the Substance of the Blood of Christ.*

*Q. What Scripture do they alledge for this?*

*A. John 6, 51, 52, 53, 54, 55.*

*Q. What say the Protestants to this Assertion?*

*A. 1. That Christ blessed Bread and Wine, therefore did not destroy them. 2. That*

That it is Bread and Wine in the Sacrament, which Christ hath commanded his Ministers to administer, and his People to receive. 3. That the Apostle himself doth no less than three times call it Bread and Wine after Consecration. 1. Cor. II. 26, 27, 28.

*Q. What other Reasons do the Protestants give against Transubstantiation?*

*A. 1.* It takes away the great Evidence of the first Witnesses to Christianity. 1 John. 1. *That which we have heard, which we have seen with our eyes, which we have looked upon, &c.* 2. It makes void the whole Institution. 1 Cor. II. 23, 24. *I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same Night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, take, eat, this is my body, which is broken for you: this do in remembrance of me.*

3. It will not allow Men the Privilege of Beasts, to Judge by their Senses, as Seeing, Smelling, Tasting, &c.

*Q. What is the 23d Error of the Papists?*

*A.* Their denying the use of the Cup to the People in the Sacrament.

*Q. What is the Protestant's Belief in this matter?*

*A.* That every Communicant hath an undeniable Right to the blessed Cup in the Lord's Supper.

*Q. How prove you that?*

*A. 1.* From the Institution of this Sacrament.



crament, and our Saviour's Command annexed thereunto, Mat. 26. 27. He took the cup and gave thanks, and gave it to them, saying, drink ye all of it.

2. From the Example and Appointment of the Apostles, Mark 14. 23. And they all drank of it.

3. Because without the Cup, a Man cannot answer the end of this Sacrament, As oft as ye eat this bread, and drink this cup, you do shew the Lord's Death till he come, 1 Cor. 11. 26.

4. Because the same right we have to Christ's Blood, we have to the Cup, Mat. 26, 27, 28. He took the Cup, and gave thanks, and gave it to them, saying, drink ye all of it: for this is my Blood of the New Testament, which is shed for many for the remission of sins, Luke 22, 20. This Cup is the New Testament in my Blood which is shed for you. 1 Cor. 10. 16. The Cup of blessing which we bless, is it not the Communion of the Blood of Christ?

Q. What is the 24th Error of the Papists?

A. Their Doctrine of the Mass.

Q. What do they understand by the Mass?

A. That which the Protestants (according to the Scripture) call the Lord's Supper, Papists call the Mass, whereby the Sacrament is made a Sacrifice, & offered up to God, *Bel. lib, 1. de missa cap. 1.*

Q. What say the Protestants of the Mass?

A. That it is a Vain, and Idolatrous thing, as used by them.

Q. Why Vain?

A. Be-

*A.* Because by Christ's Sacrifice, God is sufficiently satisfied; and the repenting sinner fully secured.. *Heb. 10. 12. This Man, after he had offered one Sacrifice for Sins, for ever sat down on the right-hand of God.*

*Q. Why Idolatrous ?*

*A.* Because they make it a meer Idol, not only Worshipping it as God, but trusting therein for Salvation, as in Christ himself.

*Q. How prove you that the Mass is not the very same Sacrifice with that of Christ crucified on the Cross ?*

*A.* 1. God appointed Christ for a Sacrifice, but never the Mass.

2. The Mass is not of the same sort or kind with that of Christ crucified.

*Q. Wherein lyeth the difference ?*

*A.* 1. It was the Sacrifice of the very Body born of a Virgin, but the Mass of a piece of Bread.

2. There was a shedding of Blood, but the Mass is an un-bloody Sacrifice.

3. It had the due proportion of a Man, but the Mass is a Wafer.

*Q. Are there no more Errors of the Papists ?*

*A.* Yes, many, but these are sufficient to make the Protestants abhor their Church and Doctrine.

*Q. Where was the Protestant Religion before Luther ?*

*A.* In the Bible Doctrinally, and in its Fruit in the Hearts and Lives of all good Men.

*Q. Where were the Disciples first called Christians ?*

*A. At Antioch the Disciples were first called Christians, Acts 11. 26.*

*Q. Then the Name of Christian had not its rise from Rome ?*

*A. No.*

*Q. What doth the Name Christian put us in mind of ?*

*A. It putteth us in mind of what Christ hath done for us, and the many Benefits we obtain from his Life, Death, Resurrection, and Intercession.*

*Q. What more. ?*

*A. It is a remembrance unto us what we should do for Christ, in Gratitude of what he hath done for us.*

*Q. Do not Popish Priests, Jesuits, and others, that dye for Treasons and Murders, dye like Christians ?*

*A. No : True Christians at their Death will give Glory to God.*

*Q. Do they not give Glory to God ?*

*A. No : if they did, they would confess their just Deserts that brings them to that Punishment.*

*Q. Why do they not confess their Treasons, Murders, &c. when they come to Dye for them ?*

*A. Because their Church forbids them to Confess to Protestants, which they call Hereticks.*

*Q. How doth that appear ?*

*A. In that they receive their Absolution upon Condition that they dye concealing*

vealing the Crime for which they dye.

*Q. Upon what Principle do they proceed in this ?*

*A.* Upon this Principle, namely, That no Man owes his Enemy Truth.

*Q. Why so ?*

*A.* Because then he owes him what may be a means for his Preservation.

*Q. What use do they make of this Principle ?*

*A.* That the Protestants being Adversaries to the Church of *Rome*, her Sons owe them nothing but Ruin and Destruction; and the vilest Means they can use for that End, are Meritorious and Glorious.

I Have not inserted the Quotations under the five last Questions, in regard the Authors are so numerous; if the Papists shall deny it, let the Reader peruse what the Protestant Authors have quoted out of the *Romanists* own Books, and he will find, that they do not only make this kind of Perjury blameless, but necessary: Breach of Oaths is no less with them than a Vertue, or a necessary Duty in many Cases, especially when any thing of Moment is to be opposed, which is against the Laws of the *Roman Church*: Against that particularly of the General Council of *Lateran*, under Pope *Innocent* the III. which forbids all favour to be shown to Heretics, under the severest Penalties and Decrees;

crees; That favourers of Hereticks are under the *Excommunicatoin*, if they will not break their *Oaths* made in favour of Hereticks, and that by the sacred Decree of their Church, he must be forsworn, if he will not be Excommunicated, and thereby exposed to the Violence of every Hand (as Sir *Edmondbury Godfrey* was) yea, one that hath taken the Oath of Allegiance and Supremacy, according to their Doctrine, sins Mortally, and puts himself into the state of Damnation; not if he takes these Oaths (for that their Priests may dispense with) but if he keeps them. So Pope *Martin* the V. declared in Writing to *Alexander* Duke of *Lithuania*. Know (says he) that thou sinnest Mortally if thou keep thy Oaths with Hereticks. *Apud Cochlaum, l. 5. Hist. Hussitarum.*

Hereby it appears, that no Papist can possibly give any Security which may be trusted, that Protestants shall enjoy any thing which is in their Power to deprive them of; for the greatest Securities that can be given in this Case, are Engagements of Faith and Truth; God being invoked for Confirmation in solemn Oaths; but their Religion hath laid such strong Bonds upon them, to break all Bonds that may favour the Protestants, that it leaves no hope of Salvation to them, who will not at their Deaths take it upon their Salvation; the greatest Untruth, if the Catholick Cause

may be holpen by it : For another General Council, that of *Constance*, hath determined, *That no Faith is to be kept with Hereticks*, in the 19th Session that Assembly ; *That no safe Conduct given by Emperor, King, or Secular Prince, to Hereticks, or any defamed for Hereticks, tho' with a design to reduce them, by what Engagements soever they have obliged themselves, shall hinder those Hereticks from being destroyed, though they come to the place of Judgment, relying upon such Security ; as in John Husse's Case, by Pope John the XXII.* Hereby Protestants may understand what reason they have to trust to nothing among Papists, but what will keep them out of their Power, seeing the Principles of that Religion ( not private Mens Opinions, but the Determination of Councils ) bind them to observe no Faith, or Truth, or common Honesty with those whom they account Hereticks ; no, not when Life is concern'd, rather than a Protestant shall be safe in any of his Concerns where they can reach them. It is a Vertue, a Duty in their Religion, to snap asunder all Security ( by which the World hath hitherto been preserv'd ) to ruin a Heretick.

They who would see more of this at large, may read the *Jesuits Morals*, *The Practical Divinity of the Papists*, and *Mystery of Jesuitism*, besides the late Instances which they have given at their Deaths,



Deaths, who have been Executed for Treason and Murders, denying the things for which they suffered, though proved upon them as clear as the Sun at Noon-day; occasioned by the Awe their Priests have upon them; being so far led away with them, that the Obedience of the dying Profelyte is prevalent, even above his Considerations for a future State.

This will be more apparent, if we consider, that Hundreds of *Irish* Papists are executed in the Kingdom of *Ireland* every Year, for Murthers, Thefts, &c. and though taken in the very Fact, yet when they come to dye, usually take it upon their Deaths, and as they must appear before the great Judge that knows all things, that they are as Innocent from the Fact for which they dye, as the Child unborn. For they having discharg'd their Consciences, by confessing to the Priest, and received his Absolution, it would bring an *Odium* on their Religion, and would be a strengthening the Hands of the Protestants, if the Priests should suffer it. Whereas, on the other side, could they persuade the simple People to believe they dyed Innocent, they hope it may lay a Strain upon that Religion which they call so often by the Name of Heresy. And tho' those Priests have always that regard to their Church, as to impose upon the Prisoners, to let the World know he di-

eth a *Roman Catholick*; yet he hath also much care of the Man, that he must not desire the Prayers of any but Papists.

These things being so usual among them, any considerate Man will easily judge without breach of Charity, upon what Ground such Men are seduced to commit a Sin, and then out-face the Truth of the matter of Fact, even in the Face of Death.

**B**Ecause the Papists shall not say, the Charge I give their Religion under the eighth Error is groundless, I shall instance in particular: And,

1. I say, 'Tis a *Superstitious Religion*.

It were innumerable to account the many vain Fopperies in their Devotions which they place Religion in: As the Tooth of St. *Christopher*. The Hair of St. *Peter's* Beard. The Shift that came off the Back of the blessed Virgin *Mary*. And the Dust and Vermin which they keep of some Saints. *Valla*, a great Person of Learning and Eminency among them, saith, *There are ten thousand such things in Rome: If the Host fall to the Ground, it must be licked up, the Ground is to be scraped, and the Scrapings reduced to Ashes, is to have place among their Reliques.*

Add to this, their Holy-Water, their Salt, their Spittle, their Holy-Oyl, their Beads, Whippings, Fish-days, Pigmages,

ges, Nunneries, Crossing themselves, Baptizing of Bells, Fonts, &c. So that the great *Erasmus*, in his Annotations, approved by Pope *Leo* the X. saith, *Their whole Religion is almost brought to their Superstitious Treatment of Reliques, thro' the Covetousness of Priests, and the Hypocrisy of Monks, fed by the Foolishness of the People.*

## 2. 'Tis an Idolatrous Religion.

In invoking Saints, adoring the Host, and Worshipping Images : Their worshiping of Reliques, giving religious Worship to such things as they do but fancy to be Reliques ; and not only when they are whole and sound, but when they are corrupted. and reduced to Dust, or nothing else left of them but the Vermin bred in them. *Henricus*, one of the School-Doctors, concludes, *That the Reliques in the form of Dust and Ashes, may and ought to be adored, but not under the Form of Vermin ; and gives some Reason for it.* But their great *Vasquez* rejects this Scruple, and the Ground of it as vain and frivolous ; and concludes, *They may be worshipped, as well when they are Vermin, as when they are Ashes.* Besides their Angel-Worship, Image-Worship, and Saint-Worship.

## 3. 'Tis a damnable Religion.

In that it overthrowes the very Foundation of Christianity ; their Doctrine  
of

of Transubstantiation overthrows the Truth of Christ's humane Nature ; their proper Sacrifice, his only Sacrifice for Sin offered once for all ; their Doctrine of Merits, for his *Merits* : The *multitude* of Mediators among them, deny that only Mediator betwixt GOD and Man, the Man Jesus Christ : Their Sacrificing-Priests overthrows his Priestly-Office : Their vilifying the Scripture, and setting up their unwritten Traditions to be received with equal Reverence with them, overthrows Christ's Prophetical Office.

The great Article of Forgiveness of Sins, and free Justification through the Grace of GOD in Jesus Christ, is overthrown by their Doctrine of Merit, Pardons, Indulgences, &c.

4. 'Tis a Bloody Religion, wherein Papal Rome exceeds Heathen Rome.

Witness, The horrid Murthers and Massacres of the poor *Waldenses*, who have been Persecuted with Fire and Sword, Armies and Inquisitions, and very many Thousands ( nay infinite numbers ) of them, have been inhumanly murdered.

That barbarous and Prodigious Villany, and great Massacre of Protestants in France, Anno 1572, where about 30 or 40000 innocent Protestants in *Paris*, and other parts of France, were suddenly and inhumanly murder'd by *Papists*.

Witness,

Witness, Spain's Invincible *Armada*, in Anno 1588, when *Rome's* Force threatened to swallow us up. Witness the *Gun-Powder-Treason*, a black and unparallel'd Villany, worthy *Rome* and a *Jesuit*; The blowing up of a whole Parliament, King Lords, and Commons, the murdering of a Kingdom in its Representatives; and this in a Moment.

After that, their bloody Rebellion in *Ireland*, where they murdered a hundred thousand Protestants in cold Blood, without any Provocation given, but to kill *Hereticks*.

Add to this, Their bloody, traiterous Design, against King *Charles II.* The Government, and the Protestant Religion; a Conspiracy, had it taken, might have turn'd *England* into an *Aceldama*, a Field of Blood, or Shambles of *Popish-Butchers*. These things consider'd, I hope no Man will be so mad to *Kiss the Pope's Toe*, until his Nails be pared; so as he will not Scratch, and make the Blood run about the Mouths of *Christendom*.

##### 5. *Tis a Traiterous Religion.*

For they teach, That the *Pope* may Depose the Emperor; or, a King not subject to the Emperor: That the *Pope* may lawfully Absolve Subjects from their Oath of Allegiance.

That Subjects, if they have the *Pope's* Consent ( which they are sure to have, if it makes for his Interest ) may Depose  
their

*their Kings.* That if the King be a manifest Heretick, (as all the Protestants are with them) then the Church may depose him. Nor have they been wanting to put this their Principle into Practice, so often as they could find occasion: As their Attempts on Queen *Elizabeth* by Pistol, Dagger: On King *James* by Powder-Treason: On King *Charles* the First, &c.

Nor have we only Instances at Home, but Abroad; The Murder of *Henry* the 4<sup>th</sup> of *France*, and many others; but above all, the *Unparallel'd* Murder of that Emperor, whom they poyson'd with the Sacrament; I call it *Unparallel'd*, having never met with a Religion before, *that would Poyson their God, to Kill their Emperor!*

#### 6. 'Tis a Blind Religion.

It leads Men out of the way of Salvation; it hides the Danger of Damnation (to all who have not their Hearts thoroughly chang'd from the love of Sin, to the love of God and Holiness) from their Eyes; it covers the Pit (whose descent is into that which is bottomless) with Spiders Webs, and persuades them 'tis firm Ground; it leaves them no Sense, nor Notice of many Sins, no Conscience of the most, no fear of any, no not of the worst, such as themselves call *deadly Crimes*; it gives as much security to such Wickedness, as a Heart that



that hath sold it self to it, need wish for : It keeps the Bible, the Law of the Lord, which good Men make a *Light to their Feet, and a Lanthorn to their Paths*, away from them ; it will not suffer Men to believe their Senses, or act their Reason, nor bottom their Faith upon the Scriptures. That, as that General first blinded the Men, then led them into the Enemies quarters, so do they ; and all the Answer you shall have from the common sort among them, is this, *They believe as the Priest bids them, and if he deceive them, the Devil take him.*

And as their Faith is, such is their Devotion, the Matter of their Prayer is lock'd up from them, and they as little concerned to know what becomes of them ; sure, if the *Blind lead the Blind, they must both fall into the Ditch.*

Lastly, 'Tis a *Blasphemous Religion.*

In ascribing the peculiar Excellencies of the Divine Majesty, and the Prerogatives of our Lord Jesus Christ, to the blessed Virgin, and other Creatures, and to their Popes, (tho' divers of them as themselves acknowledge, were Monsters, and Incarnate Devils.)

When one *Phocas* took the Emperor *Maurice* and his Family, Prisoners, who was his lawful Sovereign, and having slain his Wife and Children before his Eyes, not sparing the little Innocent  
which

which hung at the Breast, did afterward cause his Master's Throat to be cut likewise ; a Procedure so black and barbarous, that *Historians* cannot mention it without horror.

Yet Pope Gregory Congratulates this bloody Treason with abominable Blasphemy's, and begins his Address to this *Phocas*, in his 36 Epistle, with *Gloria in Excelsis*, the Song of the Angels at the Nativity of our Saviour, *Glory be to God on High* ; and then proceeds, *Let the Heavens send forth Acclamations, the Earth leap for Joy, and let all the People be glad thereof.*

The *Jesuits* frequently teach, that Jesus Christ might have sinned, might have been subject unto vices, might have fallen into error and folly ; and that it is no more repugnant to him to err, or to speak a thing false in it self, by the nature he hath assumed, than to be tormented and dye in the same nature ; so *Amicus*, so *Vasquez*, and many more of them.

No other sort of Hereticks, ( not excepting *Turk*, *Jew*, nor *Pagan*, no nor those of *Calcutte*, who Adore the Devil ) did ever maintain by the Grounds of Religion, that it was lawful, or rather meritorious ( as the *Romish* Catholicks call it ) to Murder Princes or People, for the quarrel of Religion ; and altho' particular Men of all Professions of Religion, have been some Thieves, some Murderers,

ers, some Traytors; Yet ever when they came to their End and just Punishment, they confessed their Fault to be in their Nature, and not in their Profession. But these Persons cleave to it at their Deaths as zealously, as if all they had been doing were the immediate guidance of the blessed Spirit. *Such is their Blasphemy!*

*A Protestant Father's Letter of Advice to his Son, in danger of being seduced to Popery.*

S O N,

**B**Y a Letter last Week from your Uncle, I am to my grief informed, that you have lately fallen into the unhappy Acquaintance of some *Popish Emissaries*, and are in danger of being inveigled by them, to Revolt from the Protestant Church, to that of *Rome*. I confess the News much surpris'd me, and I cannot but esteem it an essential part of my Fatherly Care to Admonish and Warn you, both of the Unreasonableness, and Danger of such a Change: I do not much admire, that those that have been always conversant in *Darkness*, should find their Eyes offended with the *Light*; which makes me extend very charitable Thoughts to poor Souls train'd up in *Capital Ignorance*, labouring under the almost invincible *Prejudices of Corrupted Education, and Erroneous Principles*;

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but

but that you, Born and brought up in a Gospel-Meridian, and (as I well hop'd) understandingly grounded in the Protestant Doctrine, should now stagger in those Important Truths, and be gull'd and cheated out of the Religion Sealed with the Blood of your Martyr'd Ancestors, and hazard your Soul by a Relapse to that long since exploded Faction, and their slavish as well as ridiculous Superstitions, is matter of no less Wonder than Trouble to me: The rather, for I that am satisfied your Circumstances admit not of any Temptations of Profit, or Honour to Engage you to their Party; and without those Allurements, I profess, you are the first that my Experience can remember in Danger of such a shameful Apostacy.

I shall not swell this Paper with a particular Examen of all the Romish Errors; that Task has been sufficiently and unanswerably performed by multitude of our learned Writers, to whom I refer you, and charge you to weigh their Arguments seriously, before you suffer your Judgment to be debauched to a contrary Persuasion; but because I have some hopes your Duty, and filial Respect may oblige you to a more near and sensible regard of what is said (tho' briefly and weakly) by my self, (that can have no design but the good of your Soul) than to the abler Reasonings of others more remote, I shall offer some General Considerations.

Considerations, which methinks should deter you from casting away yourself in their Communion.

First then, I do affirm to you, That the Body of the *Popish Religion* ( so far as it differs from the *Protestant* ) is composed ( notwithstanding all their Pretences to *Antiquity* ) of strange *Doctrines*, *Innovations*, and *Abuses*, never Instituted by *Christ*, nor Warrantably by *Holy Scripture*, nor Known, nor Practic'd in the *Primitive Church*, but Introduced at several times in latter Ages, merely to serve the *Bride*, or the *Vanity*, the *Covetousness*, or the *Sensuality* of the *Inventors*.

2. That their *Doctrines* interfere with, and Infringe the Greatness and Sovereignty of *God*, and tend to the diminishing the Honour, and Service due to Him. Witness, their dividing Adoration betwixt Him and Images, Invocation betwixt Him and the Church, &c. Now, what gross and horrible Sacrilege is this? What is it less than to divest Him of His Royalty, and give his Glory to another?

3. Their *Doctrines* tend to the De-throning of *Christ*, the Disparaging His Performances, and Lessening the Glory and Praise belonging to Him. Witness their Dividing their Sovereignty and Headship, betwixt Him and the *Pope*; Satisfaction betwixt His Sufferings and their own Merits, and Intercessions betwixt Him and Saints.

4. Their

4. Their *Doctrines* are against the power of Godliness, and rob God of his prime Sacrifice the Heart ; Witness their Tennets, that the *Opus Operatum* is enough, their Prayers in an unknown Tongue, and their *Assigning* to God chiefly *external Superficial Service*, consisting in a Rabble of empty Childish *Rites*, and Gaudy *Ceremonies*, thereby taking from Him the nobler part of His Creature, without which the Service, or *Emacerations* of the Body, how *Splendid* or *Severe* soever, are no more pleasing to Him, than the noisome *Evaporations* of a putrid Carcass to us.

5. Their *Doctrines* tend not only thus to *Formality* and *Luke-warmness*, but to open *Prophanneness*, and *Dissolute Living* ; Witness, their Notion of *Venial Sins* ; their *Absolutions*, *Indulgences*, *Dispensations*, &c. It being observable, That the most *Ignorant* and *Careless* ; or the most *Wicked* and *Debauched*, make up the greatest part of their Proselytes ; nor is it strange, since false *Principles* mut- and bad *Lives*, ( like Ice and Water ) ually beget each other.

6. Their *Doctrines* are absurd.

1. Witness, Their Fancy of the Pope's *Infallibility*. You can scarce cast your Eye on any Story where the Villany of Popes is not at large discovered : And who can believe that the pure Spirit of GOD should endow with *Infallibility* of Judgement, Monsters so visibly *falsome* and



and abominable? We find that the Holy Ghost did under the Law hate and forbid all Impurities, though in meer outward Circumstances; how then should he under the brighter Light of the Gospel suffer himself to be poured out of one unclean Vessel into another; beginning again with a Conjuror, where he left with a Sodomite?

2. *Witness likewise their Prayers for the Dead:* A practice (if I may use so light a Comparison) altogether as vain and Impertinent as that of Bowlers, strenuously crying out *rub, or fly*, after they have delivered their *Cast*.

3. *Witness too their Daring Whimsy of the Corporal Presence, attended with a numerous train of Contradictions and Incongruities:* They say, it is a Sacrament (or Sign) and can it be at once both the sign and thing signified? If it be Christs Body really, how is it Sacramentally? If Sacramentally, how really and corporally? They say there is no real Presence till the Priest repeat the Words; and if so, then the Creature, (and oftentimes a sad one) makes his Creator; and in receiving the Creator is comprehended by the Creature; Absurdities nothing short of Blasphemy; when our Saviour Instituted the Supper, and said, *take eat, &c.* was the Bread and Wine, both the Giver and the Gift, the Body blessing and the Body blest? Did the same Body hold the same Body

In its own *Fingers*? Was it eaten in pieces by every one of the *Disciples*; and yet then all whole without them all? *Mysteries of Religion* may be above, but never so directly against *Reason*; and seriously admire any *Man of Sense* can be a *Papist*, when the chief *Demonstration* of his *Religion*, must be his not understanding it.

4. Their *Doctrines* are dangerous to the temporal *Estate* and just *Rights* of *Princes*; Witness their *Usurpation* over (not to say *Assassinations* of) *Kings*, *Disposing* of *Crowns*, *Absolving* *Subjects* from their *Allegiance*, &c. For in short the whole *Romish Hierarchy* is so far from being suited within the *Order* of the *Gospel*, that the *Main Design* of their *Popes*, *Cardinals*, *Jesuites*, and *Friers* of many sort (esteemed of the *Religious Tribe*) is but to advance themselves above all that is called *God*, and to gratify their *Lase Lusts*, instead of *pleasing* of *Him*.

*Directions how you may keep your self from being a Papist.*

1. Study to have right *Notions* and due *Apprehensions* of the *Matter*, *Import*, and chief *Design* of the *Gospel*: Be not a *Stranger* to the *Knowledge* of *God* in *Jesus Christ*, and the blessed *Spirit*. Acquaint your self with the *Mystery* of the *Gospel* as it lyes in the *Person*, *Nature*, *Offices*, *Life* and *Death* of the

the Lord Redeemer. Let the *Scriptures* be your constant Counsellour; without Knowledge the Heart cannot be good; and a bad Heart is prepared to suck in *bad Principles*: 'Tis not for nothing the *Papists* make Ignorance the *Mother* of their *Devotion*; they that have truly learnt *Christ* and the *Gospel*, will hardly be taught by *Rome's* School Masters.

2. Study a sound and thorow Conversion: I never yet knew any Man blest with a *Broken and Contrite heart* (that is a Heart broken for sin, and a Heart broken off from sin) that ever was taken with their *Religion*.

3. Get a *faithful and tender Conscience*; I say *Faithful*, for then it will not be satisfied, with *Dross* instead of *Gold*, with *Paint* instead of true and sound *Piety*. A *faithful Conscience* will inform you that *God is a Spirit*; and the more *spiritual* we are in our *Devotions*, the more we please *Him*: That 'tis not a pompous, but a pure *Worship* that he is delighted in: And as to *expiation* of our *Guilt*, nothing but the *Blood of Christ* can take away sin; that 'tis not their blind *Pennances*, *Pilgrimages*, *Crossings*, *Cravings* will answer the great End of our *Redemption*; but a Heart devoted to His fear and Love, and a Mind fully set upon *Him*.

4. Be well acquainted with the *Plague* of your *own Heart*, the *Nature of Original sin*, how it hath defiled and weak-

end



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 Also, Old Books may be New Bound,  
 and Money for any Library or Parcel  
 Books.

